W: Herbert 1773

Here begynneth the Rosary of our Sa-
uyour Jesu/ gyueng thankes and prayse to his holy
name/ by maner of meditacion & prayer: for all the la
bours & great paynes that he suffred for man in this
worlde/ from the fyrst instant of his blessed Incarna
cion/ vnto his glorious Ascencion: Of the whiche is
made mencion in the. xxii. chapiter of the. iii. day &
thirde boke: And this treatise cõtayneth. vii. chapts
as seuyn meditacions for the. vii. dayes in the weke.



W. Roland fecit

W. p. 130. WI. p. 293.



¶ The fyrste chapiter is a medytacion for the sonday/ and it sheweth of thākes gyuen to god/ for his blessed Incarnacyon & byrthe: With the mysteries therof: For his Cyrcumcision/ Epiphany: for his paynes taken in Egipte/ and his retournynge to Nazareth: and so generally/ for all that he dyd or suffred frome his byrthe/ vnto the tyme he was of. xii. yeres of age.



O Blessed sauyour Jesu: O mooste mercyfull sauyour Jesu: O gracious father in heuen/ and tender louyng lorde Jesu: Glory honour/ and reuerēce/ be euer to thy holy name: for all the paynes and labors/ whiche it pleased thy grace to suffre onely of thy goodnesse/ for the tender good loue/ that thou haddest to mannes soule/ frome the fyrst instant of thy blessed Conception/ vnto thy glorious ascēcion. First/ for the great benefite of thy Incarnacion/ long afore by promission desyred/ and prophycied of holy fathers/ Patriarkes and prophetes/ and in the last ende of the worlde/ fynisshed and put in effecte by the Holygoost/ shewed and declared in the salutacion of the blessed angell Gabriell. Also for thy glorious Natiuite and byrthe/ and for all the great misteries therof. For ỳ heuenly ioy of the gret multitude of angelles/ whiche was shewed to ỳ shepherdes for our speciall confort/ synging that ioyfull song of peace. Gloria in excelsis deo/ et in terra pax

Marci. i.

Luce. i.

Luce. ii.

hominibus/ bone voluntatis. And for the great po uerte in body/ wherin it pleased thy grace to be born bitwene two beestes/ & layde in a crybbe/ and wrap ped in poze clothes: Whose maieste and power was/ euer omnipotent and infinite riche in glory. For thy blessed Cyrcumcisyon and presentacion in to the tem ple. For thy holy Epiphany/or shewyng of thy god lye power/ with all the mysteries or secretes shewed in the starre/ and oblacions of the thre kynges. For
Math. ii. thy exile and flyeng in to Egipte/ and for the multy tude of Innocētes/ whiche suffred dethe for thy holy name: and for thy retournynge ayen to Nazareth/ & for all the great ioye and confoxte/ whiche the glori ous virgyn thy mother had of thy daylye presence: And for the sharpe swerde of sorowe that persed her hert in thyne absence/ whan she had lost the cōmyng from Jerusalem/ & most dilygently sekyng thy gra ce among the multytude/ whan she coude nat fynde
Luce. ii. the retournyng ayen to Jerusalem. And there after the space of thre dayes/ dyd fynde the in the temple/ syttyng in the myddes among the doctours/ answe ring and enquyring questions of them. For ỳ great prudence and gracious wysdome/ whiche thou dyd shewe in thy questions and answers among the do
Luce. ii. ctours at. xii. yeres of age. For thy most profounde meknesse with all humble subiection and obedience to the blessed virgyn thy mother/ & to that holy man Joseph her spouse. For all thy most gracious/ pure/ and innocent lyfe in thy youthe. Lorde/ sanctified be thy name/ and I beseche thy grace/ that the remem braunce of these blessed labours and paynes/ may be remissyon of my synnes/ and cause in my soule very pouertie of spyrite/ pure chastyte in soule and body/

with

with due and humble obedience to my superyours/ for the loue of thy holy name. Amen. Pater noster.

¶ The seconde chapiter contayneth/ a medytacion for Monday/ And in it is made mencion of the baptyme/ fast/ temptacions/ and preachyng of our lorde/ that he dyd from his baptyme vnto his maũdy/ with herty thankes for all them.

MOst gracious sauyour Jesu Christ: O eternall wysedom/ and naturall son of god omnipotent: O very messyas/ promysed in the lawe for mannes redẽ/ pcion: ioye/ honour/ and glory/ be euer to thy holy name/ for thy blessed Baptyme/ with all the glorious apparicions/ and testimonyes therof. For thy great abstynence and faste of. xl. dayes. For the mighty and stronge temptacions of the goostlye enemy/ whiche thre tymes it pleased the to suffre and ouercome/ for our synguler cõforte and edifycacion. For all thy holy doctryne and preachyng/ shewed in many similitudes and parables/ with great labours and paynfull iourneys/ whiche it pleased thy good/ nesse to take with great hungre/ thurst/ and colde/ for the loue of man. For all the indignacions and blas/ phemes that thou suffred/ with great manaces and thretes of the iewes/ whiche euer spake and dyde a/ gayne the helth of their owne soules. & for thy moost louyng tenderneſſe/ they dyde shewe all their obsty/ nate and frowarde malice/ callyng thy grace/ for thy most gracious louynge/ and kamyliar conuersacion with man: a deuourer of meates or a gloton/ a drin/ ker of wyne/ the louer or frende/ and cheriſſher of syn

Mat. xiii

Joh. viii.

Mat. x. et Luce. xi.

ners/and the discepuer and subuerter of the people: Sayeng/that all thy blessed workes thou did/in the power of the deuyll. And for thy holy and moost he-
Joh. viii. uenly doctryne/ they dyd enforce them to cast stones at thy persone. For all thy marueylous and cupdent workes of thy godheed / thy blessed myracles done/ shewed/ and wrought/ frome the begynnynge of the worlde/ and all for mannes redemption/ and in espe-ciall for those/ whiche thou dyde shewe and worke in thyne owne persone/ after thy blessed Incarnacion. In the whiche thou hast so shewed thy omnipotent power and myght/ that no creature maye deny/ but faithfully parceyue/ that thou arte very god & man. whiche worketh workes so wōderous & many/ that none may worke/ but god onely omnipotent. Thou
Ter. reg. xvii. dyde nat reyse the deed by clamour/ teares/ or pety-cion/ as dyd Helyas/ whan he reysed the chylde in sa-
Ex san. Tho. sup Lucam. 4. reg. iiij repta/nor be applyenge parte to parte/ and membre to membre/ by cōmensuracion/ as Helesey dyd reyse to lyfe the wyddowes sonne/ called Sunamitis: nor
Actu. ix. be prayer & supplycacion/ as sayne Peter dyde reyse Thabita/ but onely by thy blessed worde and cōmaū dement/ Wherfore euer/ glorifyed be thy holy name.
Mat xi. O/ blessed be thy holy name also/ for that holy and great mistery/ whiche thou dyde shewe in thy cōmyn
Glos. ozō. ge to Jerusalem vpon the asse/ whiche of no man be-fore had been vsed ne exercised/ signifyeng the voca-cion and redēpcion of vs gentyls: whiche as wylde and vnresonable beestes/ was neuer put to the vse of faithe/ ne ordred vnder the yoke of lawe. For ȳ great ioye and reuerēce/ whiche the people made at thy cō-myng to Jerusalem/ receyuing thy grace with great honour and tryumphe/ cuttyng downe grene bowes

in token

in token of gladnesse/and strewyng their clothes vn
der thy fete/ syngynge with their chyldre. Osanna Mat.xxi.
filio Dauid/ benedictus qui venit in nomine domi=
ni. Also/ for those blessed teares/ whiche thou we=
pedst or shedde for cõpassion/ouer the cytie of Jerusa=
lem/ prophesieng the distructyon of the same. And Luce.xix.
for the marueylous cõtricion of that blessed woman
Mary Magdaleyn/ whan at the supper in Symõ=
des house/ in token of her most inwarde sorõwe and
contrycion for her synnes/ she neuer ceassed/ but clyp= Luce.vii.
pyng and kyssyng thy blessed fete/ dyd wasshe them
with the teares of her eyes/ and dryed them with the
heres of her heed. Effudyng that most precious and Joh.xii.
swete vngment vpon thy heed/ in token of thy moost
blessed sepulture and buryall. For all these labours/
paynes/ and misteries lorde/ haue mercy on me/ and
graunt me grace/ that I maye haue suche compun=
ction and contricyon for my synnes in this worlde/
that by thy grace at the hour of my dethe/ I may ha=
ue due satisfaction made/ for all myne yeell lyke past/
Finally/ & for euermore to thy holy name/ I may sig
that glorious sõg in heuyn. Osãna filio dauid. And
that the remẽbraunce of all these manifolde paynes &
labours/ whiche it pleased thy goodnesse to do & suf=
fre for mãnes soule/ may be rempssion of my synnes/
and specially/ that the remembraunce of those two Marci.6.
blessed refections/ aboue reherced. Whiche neyther et.viii.
was in delycate dysshes/ nor vpon any table garnis=
shed/ but on the grouñde or grasse in ỹ felde/ with bar=
ley breed & a fewe fyshes. May cause in me blessed
lorde gostly tẽperaunce/ & discrete abstynẽce in soule
and body/ all hũgers/ all coldes/ all thurstes/ all pay=
nes and labours/ pacientlye and gladly to suffre/ for
thy holy

thy holy name/ my swete sauyour Jesu. AMEN.
Paternoster. Aue maria. Credo in deum.

¶ The thirde chapiter sheweth/ a Meditacion for Tuesday/ gyueng thankes to our Sauyour for his holy Maundy/ with all the misteries of the same/ for his prayer in the gardeyn with his agony in ꝑ same Also for his betrayenge/ and paynes that he suffred in the house of Anna.

O Most mercifull sauyour Jesu: O foũtayne of all goodnesse and grace/ most clere beme and irradiant splẽdor of the glorie eternall. O most meke lambe of god/ offred in sacrifice for our reconsolacion/ whose blessed blode is our saluacion/ whose glorious passion is our redẽpcion/ euer ioye/ honour/ and reuerẽce be to thy holy name/ for all the paynes/ tourmentes/ blasphemes/ and iniuries/ whiche thou suffred for my soule and all mankynde/ from the fyrst hour of thy blessed passion/ vnto thy glorious ascencion. First for thy holy maũdy and for all the gret misteries therof/ shewed ꝑ nyght for our goostly instruction. For that highe and holy mistery and gracious sacrament of that most deynte and delycate dissheb/ thy blessed bodye/ minystred that nyght by thy holy handes to thy disciples: instytute and consecrate vnder the colour/ sauour/ tast/ fygure/ and quantyte of bredde. And lykewise/ vnder the odour/ tast/ sauour/ colour/ and other accidentall forme of wyne/ dyde consecrate thy blessed blode for our moost synguler confort/ that our croked nature shulde nat abhor thy blessed body in the proper form of flesshe & blode. For that gracious sermonde and moost

De cõ. di. 2 ga passus / et pertot.

De cõ. dist. ẽ. nos aut. & sequent. eẽ de trinit et fi. ca. firmit.

Scẽs Tho. in iiij. di. x.

Jo. xiij. xiiij.

moſt heuenly doctryne of loue and charyte/ And for thy laſt bleſſed wyll & teſtament of peace/ made that nyght/ gyuen and bequeſt to thy diſciples. For the great exãple of mekeneſſe/ ſhewed that night for our goſtly enſtruction/ whan thou dyde waſſhe the thy diſciples fete/ and dyde drye them agayne in thyne own bleſſed perſone. For all the great agonyes and paynes/ whiche it pleaſed thy goodneſſe to ſuffre/ & take vpon the that nyght: nat of neceſſite/ but of thy free wyll & tendre loue/ that thou haddeſt to mãnes ſoule. For thy bleſſed prayer in ỹ gardeyn/ at the mount of Olouet/ whiche thre tymes thou dyd offre vnto thy eternall father in heuyn/ with great payne & agony: wherin it dyd appere/ ỹ thou was very man/ ſayeng by premedytacion in thy ſoule/ all the great and vnportable paynes/ whiche it was thy bleſſed wyll to ſuffre for the raunſome of mankynde. And this bleſſed lorde/ taſtyng of all theſe paynes afore by cõſyderacion/ thy humanyte was caſt in ſuche feare/ dred/ and agony/ that thy precious ſwette/ with thy moſt precious blode/ for payne dyd iſſue out of thy body/ tricclyng downe of thy ſwete body/ & in great dropes fallyng on the grounde in great plentie. For the great vnkyndneſſe of thy diſciples/ whiche fledde from the and forſoke the that nyght/ and for the great treaſon and wicked kyſſe/ of that moſt vnkynde and diſſembliyng diſciple Judas/ whiche ſolde for. xxx. pens/ the price of all mankynde/ redemer and maker of all the worlde. Alſo for the great myracle/ whiche thou dyde ſhewe in thy mooſt diuyne anſwere/ to the armye of the Iewes/ whiche anone as thou had ſpoken/ ſayeng: Ego ſum. they yede all backewarde/ and fell downe to the grounde. For the pytie & mercy

Joh. xiii.

Mat. 26.

Luce. xxii.

Mat. 26.

Joh. viii.

Luce.xxii

whiche thou dyde shewe of Malcus/ that was there as one of the seruauntes and mynisters to the iewes restoryng his eare to his heed/ the whiche nat longe afore was cutte away by thy disciple Peter. And for the great pacience and mekenesse/ whiche thou dyde shewe (for the great loue that thou hadde to mannes soule/ and for oure speciall myrrour and example of pacience in all aduersyte) whan it pleased thy goodnesse (at whose cõmaundement/ legions of angelles be obedyent) to suffre thy moost clene and innocent body (whiche neuer was cause / ne dyde enclyne to synne) so violently and cruelly/ to be taken & boũde/ and with all malice/ vnreuerently entreated and ledde of the moost malycious iewes/ and dampnable company of infydeles out from the gardeyn/ through the vale of Josophat/ to the cytie of Jerusalem/ & there besyde the temple to the house of Anna/ that was bysshoppe of the temple but late/ and nat longe before.

Jo. xviii.

Et Ansel. in dialog. passionis

Mercy. Mercy. Mercy. my swete sauyour Jesu. And though in me blessed lorde of my selfe be nothig that is good / wherfore I shulde clayme or appeale to thy mercy. yet gracious sauyour/ for thyne infynyte goodnesse and holy name/ haue mercy on me. And graunt/ that the remembraunce of all thy blessed paynes may be cause/ and worke in my soule by deuocion / the effectes of thy grace: That in all bodily refections/ I maye fede spiritually in my soule of thy blessed body/ by consyderacion therof. And by the remembraunce of all thy blessed paynes intollerable/ I may be so fired in thy loue that by the vertue of these great paynes & inuocacion of thy holy name I may haue thy goostly confort/ that in all tribulacions and temptacions/ I may praye to the myghtie lorde god in

god in sure faythe/pure hope and parfite charite/ne uer finally to be separate from thy grace/ my swete sauyour Jesu: but all iniuries/veracions/ and trou bles/ mekely to suffre for this thy holy name. Amen. Pater noster. Aue maria. Credo in deum.

¶ The fourthe chapiter cõtayneth a meditacion for Wednisday: prayinge our lorde for all the paynes/ tourmentes/and blasphemyes/ whiche it pleased his goodnesse to suffre before Anna/ Caiphas/ Pylate/ and Herode.

MOst swete and blessed redemer Jesu: O louyng and most tendre redemer Je su: O blessed sauyour and gracious re demer Jesu: Glory/ ioye/ honour and reuerence/be euer to thy holy name/ for all the paynes/tourmentes/ blasphemes/ and moost cruell tyranny / whiche it pleased thy grace to suffre before Cayphas/ Herode/ and Pylate. and fyrst be, fore Anna/ Father in lawe to Cayphas / whiche as soone as thou wast brought before hym/ he dyde en, quere of thy doctryne and disciples: To whom thou made answere moost mekely/sayeng. why doest thou demaunde this of me/sithe I neuer preached priue, lye in corner/ne in place secrete: but euer openly and in the Temple/ where all the iewes was accustomed to be gadered in great multytude. Than one of the mynisters of the byll hoppe/for thy moost trewe an, swere/ with his fyst most outragiously/dyd gyue the a great blowe on thy blessed cheke/ sayeng. Doest þ answere thus to our bisshoppe? And thus beate and defyled/ Annas sent the bounde to Cayphas / whi, che

Jo. xviii.

anſ. in dia logo pall.

Jo. xviii.

che was byſſhoppe and cheſe prieſt of the Temple/ for that prſent yere. Afore whom blessed lorde/ thou ſuffred vnſpecable paynes and turmentes. For this was he/ whiche dyd prophecy of thy gracious dethe ſayeng. Better it is that one ſuffreth deth/ than that
Joh.xi. all theſe people ſhulde perill he. Thanne anone as it was day/ he with ỹ cheſe prieſtes/ſcribes & ſenyours gadered toguyder/dyd caſte by ymaginacions/ and dyde ſhewe all the wayes by teſtymonies/howe they might condempne the to deth/ and all their teſtymonies were falſe. Than dyde Cayphas demaunde of
Mar.i4. the whether thou were the very ſonne of God. And for the reuerence of that holy name/ and for as moche as it was moſt trewe thou graunted it/ and dyde
Mat.26. it nat deny. Than Cayphas/ with mooſt indignacion and loude voyce dyd crye & ſay: this man blaſphemeth/ what nede any more wytneſſe. Than bleſſed lorde/ they all with moſt malyctous voice cryed & ſayd: He is worthy to ſuffre dethe. And than began all the multytude with moſt ſhame and abhominacion/ with moſt cruelte and violence/to ſpytte in thy bleſſed face/ and couerynge thyn eyen/ and ſome with their boyſtous fyſtes/ dyde beate the on the heed/ & on thy bleſſed face with their handes/ſayeng in gret deriſyon. Prophicy Chriſte/ who it is that ſmyteth the. O mooſt vnkynde and blynde wretches/ ye demaunde prophecy of hym in thynges manyfeſt/ whi che nat long afore dyde anſwere to ỹ ſecrete thoughtes of your hertes/and dyde diſcloſe all your inwarde myndes. And this all alone in langour and payn bleſſed ſauyour/ all that nyght and that morne/ thou laboured in the bayne price of thy bleſſed paſſyon/ without helpe or conſorte of any man/ but rather w̄ thy diſ-

thy disconforte & encrease of payne/ of suche as late before were thy frendes/whan thy welbeloued disciple Peter/at the chalenge of a poore handmayde/for feare dyde deny the his lorde and maker. To whom anone as thou had caste thy blessed sight on hym/he dyde remembre the wordes/ whiche before thou dyd speke plainly/shewyng howe he wolde deny the thre tymes that nyght. And anone he dyde suche repentaunce/and of penytent withdrawyng hym selfe frō company/he dyde go forthe and with most inwarde sorowe and contrycion/dyde waple and wepe bytterlye. Thus all comfortlesse blessed lorde/ thy paynes was neuer mynisshed but euer encreased/as wele in thy frendes and disciples whiche fledde from the/ as in the cruell iewes and tyrānes/ whiche neuer were content ne satysfyed in malyce/ but euer added payne vnto payne. And ouer all this vnkyndnesse and iniuries/with most vnreuerent demeanour/euer spyttynge in that blessed face of thyne/ with the whiche angelles be fedde in heuyn/with all enuy and dispite conspyrynge the most shamefull dethe of the crosse for the. They dyde leade the boundeu as they do theues or felones/ with all abhomynacion that they coude/ with improbracions/ sclaunders/ false contumeles/ and wronge cryme that they coude ymagin: and yet thus nat restyng/ they dyde cary the & tosse the from place to place/ frome tyran to tyranne/ from Anna to Cayphas/ frome Cayphas to Pylate/ from Pylate Herode/ And of hym thou waste demaunded many questyons. Fyrst whether thou were the chylde whō his father sought/ and wolde haue slayne/ and for whom he dyde kyll the great multytude of innocent

Joh. xix.

Jo. xviii.

Lu. xxiii.

Anf. i dia log. passi.

chyldren. Also wheder thou waste that man/ whiche dyde reyse Lazar from dethe to lyfe: And lykewyse dyde restore to lyfe the wydowes sonne/ whiche was deed/ and also dyd cure the blynde/ whiche was blynde from his natiuyte/ with many mo questyons: signifyeng/ that he was very gladde to se thy blessed face/ more for curiosyte/ than for compassyon or iustyce. Trustynge that thy grace wolde shewe some myracle at his request: But gracious lorde/ in thyne infynite wysedome and prescience of thy godheed/ from whom nothyng may be hydde/ thou dyde se the most secrete thought of his hert. And for that his cõmunycacion was nat frutefull/ and the false accusacion and testimonyes of the iewes was so euydent and playne wronge/ that it was mooste necessarye at that tyme/ the cause of thy blessed tytell to be declared be thyne answere/ but for our speciall example & goostly enstruction/ thou dyd speke neuer a worde in his presence/ Wherfore with great indignacyon and dispyte he dyde mocke the and scorne the: And yet nat this content/ but reputynge the for a foje/ with great illusyon and mockynge/ dyde clothe thy grace in a whyte garment/ and dyde sende the agayne to Pylate in great derisyon. O moste blessed sauyour O moste louyng lorde: O moste gracious father in heuyn/ thy holy wyll be fulfylled in all creatures. All ioye/ all honour and glorie/ be euer to the hye name of god incomparable: More glorie/ more prayse/ more honour/ laude and reuerence/ be to my swete sauyour Jhesu/ in the sacrifyce and contryte hertes of his mooste faythfull and penytent seruauntes Christen people/ than euer it was payne or derision to his grace/

Lira.

Lu. xviii.

Lu. xviii.

grace/ The great blaspemeys and cruell tyranny of the iewes. And I beseche the blessed lorde/ ỹ I maye euermore do honoure and worshyppe with all reuerence and loue to that blessed necke and cheke/ whiche the cruell tyrannes dyde so malycyously buffette and beate. And that all thyne actes and workes may euermore be afore the eye of my soule/ as an example and myrrour/ wherby I maye order and dyrecte all my lyfe/ in accomplysshyng and fulfyllyng thy blessed cõmaundementes/ and in all thynge to conforme my wyll to thy blessed wyll/ and nothynge to desyre/ but that that is thy blessed wyll and pleasure/ ℞ graũt mercyfull saupour/ that the remembraunce of these great paynes maye be remyssyon of my synnes/ and cause in my soule be thy grace the vertue of scylence put blessed lorde the seale and locke of sylence to my mouthe. The dore of vertue and key of discrecyon to my lyppes/ that in all communycacion nothynge passe but that that is frutefull/ nor nothyng to be answered/ but that that necessary. And gyue me grace blessed lorde/ in suche faithe and hope to loue the that in worde/ dede/ nor thought/ I neuer forsake the/ but in all temptacions and aduersyte/ gladly to confesse thy holy name: And with compassyon to remembre thy bytter paynes/ and that in all contrauersaryes/ I may pacyently suffre and beare all tryssions/ checkes/ and sharpe wordes/ for the loue of the/ whiche suffred great buffettes and intollerable paynes for me. And I beseche the lorde/ for thy tendre mercy/ if it fortune me any tyme of my fraylte to fall from thy grace to mortall synne/ That by the merytes of thy blessed passyon/ I maye ryse shortely agayne/ And so to

pſa. C. xl.

so to waple and wepe for myne offence in this pre-
sente lyfe: that in heuyn with thy holy apostell sayn
Peter/ I maye euermore prayse and glorifye thy ho
ly name/ worlde without ende. Amen. Pater. Aue.

¶ The fyfth chapit sheweth a meditacion for thurs-
day/ gyueng thankes to our lorde for all the labours
iniuries/ sclaunders/ tourmentes/ blasphemes/ illu-
syons/ and paynes intollerable/ whiche he suf-
fred vnder Pylate/ before he was con-
dempned to dethe.

O Diuyne loue and most feruent charyte
O gracious lorde and most tendre sa-
uyour Jesu: O my faythe/ my hope/ &
all my ioye: euer glorie/ honour and re
uerence be to thy holy name/ for all the
labours/ iniuries/ sclaunders/ tourmentes/ blasphe-
myes/ illusyons/ and paynes intollerable/ whiche
thou dyde suffre vnder Pylate.

Mat. 27. ¶ Fyrst for thy blessed answere to Pylate/ whan he
dyde demaunde/ wheder thou was the kynge of Ie-
wes/ whiche for that it was moost true/ thou dyde it
nat denye. For the diuyne vertue of sapience/ whiche
thou dyde shewe for our speciall example/ whan in
all the furye of the Iewes/ and in all the great tempe-
stes and blastes of their most false accusacions/ euer
conspyryng for thy grace/ the most vyllanous & sham
full dethe of the crosse/ with all spyte and disdayne/
Ma. 27. cryeng moost outragiously. Crucifigatur crucifi-
gatur. Thou dyd stande moost meekely/ and lyke a
lambe pacientlye suffryng and nothynge answeryng
ne re-

ne replyenge agayne their wronge and false accusacions. And thus blessed lorde/ thou that arte and euer was/ the naturall sonne and heyre of God eternall/ god and man in one persone/ rightfull inherytoure of heuyn and erthe. It pleased thy goodnesse for thyn infynite mercy and great loue/ whiche thou haddest to mannes soule/ to stande bounde afore thy seruauntes/ god to be reigned before man: the lorde and maker of all the worlde/ wrongfully to be iuged of his creature. It was thy wyll lorde/ Blessed be thy holy name. O most miscreant iewes/ O vnfaithfull people/ whom god had chosen mooste specially to his electe chyldren: And that nat onely/ but also his blessed humanyte/ He dyde take of your lynage and stocke. What myght he do more for you: how might god immortall shewe more kyndnesse for you/ than to meke hym selfe to magnifye you? To make hym selfe pore and lowe/ to exalte you and to make you riche: He made hym selfe mortall/ to make you immortall. O vnkynde chyldren/ what aunswere shall ye make to your lorde at the day of Dome/ whan your lorde and god shall iudge you. There shall ye se his grace present/ the saupour of all the worlde/ whome that ye dyde deny and forsake/ whom ye caused to be scourged/ and mooste cruelly crucifyed. Howe maye ye excuse your vnkyndnesse/ whiche dyde to dethe/ the moste innocent lambe of god/ your louyng lorde/ and whom that forener and stranger Pylate/ wolde often tymes and by many meanes haue delyuered/ ye neuer cessed to condempne to dethe/ Crieng most terribly. Crucifige/ crucifige. And ouer all this/ more vnkyndnesse ye dyd shewe to the Saupour of the worlde/ your louynge lorde god and very Mes- Act. ii. x. 3

sias/

Hug.car. et alii glo. Li. Math.
Lu. xxiii.
Jo. xviii.
Mat. 27.
Augu. et Crisosto.
Mat. 27.
Lu. xxiii.
Mat. 27.
Glo. ordi.
Lu. xxiii.

sias / promest in the lawe. Whan Pilate / which was as a stranger and alyande / putte in office by the Romayns / and made your iuge / hauyng rule ouer you vnder the Emperour / dyde signifye ofte tymes vnto you / sayeng. This man is innocent / I fynde no cause in hym / why he shulde suffre dethe. And also dyde offre vnto your choise and election / the most innocent lambe / and the most errande thefe / as he was wont to do / accordyng to your customes / agayne the solempne fest of Pasche / to delyuer one thefe at your choise / signifyeng your delyueraunce out of Egipte and condempne to dethe / the innocent lambe of god / sayeng openly before you. Whiche of these two wyll ye delyuer / Wheder Barrabas the felone / or Jesu / the messyas and sauyour of the worlde: and ye answered with mooste indignacion / and sayd. Let nat this man be saued / but delyuer Barrabas the thefe. And yet furthermore for his delyueraūce / whan Pylate dyde demaunde of you agayne / sayeng. What wyll ye shalbe done with Jesu / that is Christ and sauyour of the worlde. Than ye dyd crye moste outragiously. Crucifige / crucifige eum. To whom Pylate sayd the thirde tyme. What euell hath he done: I fynde no cause in hym / why he shulde be crucifyed or suffre dethe / I shall correcte hym / and so let hym go: but than importunely / more and more they cried Crucifigatur. Thus Pylate seyng / that this way was nat sufficient to delyuer hym / and to cōtent and saciate your malyce / dyde delyuer his blessed body to be scourged. Thynkyng that than ye wolde be cōtent to delyuer hym and let hym passe. Sayeng / I shall cause hym to be scourged for your contētacion / as moche as ye wyll / trustynge that so corrected / ye wyll

wyll let hym go: O moost mercyfull sauiour Jesu: O
moost gracyous lorde and louynge redemar Jesu:
What labours and paynes/ what blaspemes and re/
bukes/ pleased it thy grace to suffre/ onely to wynne
the herte and to optayne the loue/ of thy moost fro/
warde seruaunt man. O blessed lorde/ what tour/
mentes and tyrãny dyde thou suffre ouer and aboue Joh. xix.
all these rehersed: Whanne Pylate dyde delyuer thy
blessed body to be scourged. Than thy payne began
of fresshe to be renewed/ whan all the multytude of
knyghtes and tourmentours/ at the cõmaundement
of Pylate/ dyd gather about the in to the Mote hall
and moost violently dyde stryppe and plucke thy clo/ Mar. xv.
thes from the/ naked dyde bynde the moost boystu/
ously to a great marble pyller/ whiche was so thicke Anselm. i
and large/ that thy blessed handes myght nat mete a dialo. pas
bout it: Wherfore with ropes most cruelly they dyue stionis.
them and fast them. And so standynge naked/ they
beate the with scourges moost rewfully/ that frome li. i. reuel.
the crowne of thy heed vnto the sole of thy fete/ was bte Brigi
no parte of thy blessed body safe. but all to rent & tore te. cap. r.
with sharpe scourges/ so pytuously/ that no faithe/
full creature myght haue beholde the/ but his herte
shulde haue broken for sorowe/ but yet they nat thus
cõtented blessed lorde. The cruell tyrãtes/ whiche ne
uer was saciate in malice agayne thy grace/ dyd lose Mar. xv.
the/ and thus all blody dyd cloth the in a purpull mã
tell in scorne/ & dyd thurst & set with moost vyolent ty/
rãny/ a crowne of sharpe thornes vpon thy heed/ nat Hugo car
of the cõmen thornes/ but of the moost harde & tough di. sup Jo
sharpe thornes/ called the iunkes of the see. & so sore xix.
they dyd thurst thẽ on thy heed/ ỹ the blode dyd stre/
me downe by thy blessed chekes. & this nat cessynge/

but

but ouer all these paynes/they dyde sette the downe/ and toke the a rede in thy ryght hande/ in token of a septre i great derisyon and moccage/ and with most abhomynacion and illusyon that they might echone after other/beatyng and bufketyng the on the blessed heed/ spytting in thy most gracious face/ with great dispyte/ scornynge and mockynge/ dyde blaspheme thy holy name/ sayeng. Hayle kynge of iewes.

Joh. xix. Than Pilate seyng howe sore the tourmētours had scourged the/ & howe rewfully thy blessed body was arayed all blody/ blowe/ and wan/ thought that thā the malyce of the iewes had ben saciate/ and they in all that crueltie content/ Trustynge/that after they had sene agayne thy body so pituously arayed/ that than the iewes wolde haue suffred the to departe/ & to haue saued thy lyfe. He dyd bring the forthe agayne from the Mote hall/ before the bysshoppes/ scribes/ and seignyours: And sayd/ I bringe this man forthe before you agayne/ for I can fynde no cause/ why he shulde suffre dethe. Than thy grace all ruefully/ as thou was so wofully arayed/ so sore scourged/so paynfully crowned with thornes/dyd stande afore the multytude/ with most mylde countenaunce and pale vysage/ all stremed with blode/ so pitefully arayed/ that it wolde haue made any hert to haue erned of compassion/ to haue sene thy blessed body so vnreuerently entreated/ and of euery man abiected and dispysed/ as thou had ben a lepre. Whome Pylate conspyring and beholdyng/ howe miserably the knightes had turmēted/ & with all tyrānny cruelly disfygured thy blessed body/dyde saye vnto the iewes.

Joh xix. Hugo cardinalis.

Glo. interlin. Hugo sup. Joh. xix. Ecce homo. Se and beholde manne/ howe he is scourged for thy contentacion. Se howe he is mocked and

ked / & crowned with sharpe thornes for thy sake in great derisyon / if thou disdayne for to haue hym to thy kyng / at the lest haue pyte on hym so dulfully stã dynge before the / so greatly dispysed and abiecte of the / so cruelly tourmented for the / nowe lette hym go and delyuer hym.

¶ Thus blessed lorde / more kyndnesse & loue / with lesse tyranny / dyd appere in the alyaunde or straunger Pilate / than in thyne owne chyldren / which thou had chosen specially / and to whom thou had shewed all thy great benefytes of thy loue / whiche with all in dignacion and dispyte / beholdyng thy grace and ab horryng the same / dyd crye to Pylate most importunately. Tolle / tolle / crucifige eum. To whom Pilate made answere sayeng: Shall I crucifye your kyng? Than the byshoppes concludynge / dyd answere and sayd. We haue no kyng but Cesar the emperour / and therfore euery mã that taketh vpon him to be a kyng / he is a traytour to the Emperour. And if thou lette this man escape / thou arte no true frende to hym. Than Pylate beyng as iuge and presydent hauyng rule vnder the Emperour / heryng these wordes / and sore dredyng the same / seyng that he might nat preuayle / called for a bason and an ewer and dyd wasshe his handes before them all / signifyeng / that he was nat giltye nor cause of the innocentes dethe / sayeng: I am innocent and wyll nat be cause of the effusyon of this Innocentes blode. ye shall se what shall come of it / for he is innocent. Than the cursed iewes cryed agayne with voyce mooste outragious / let the reuengyng of his blode hange ouer vs & our chyldren. And than Pylate (as a pagan) and miscreant infydele / more regardynge the loue of man than Joh. xix.

the loue of god/ more dredyng the power of the Ro/
Joh. xix. mayns than the power of his maker/ dyde ascende
to the iustice seet/ in the place called Litostratos/ and
there dyde gyue sentence/ and cõmytted thy grace/
by most false iugement to be crucifyed. O most gra-
cious mediatour of mãkynde. O emanuell sent dow
ne from heuyn for mãnes saluacion. O ppetuall cha
ryte of our louynge souerayne sauyour/ whiche ne-
uer refused labour ne payne/ for mannes saluacion/
but gladly as a lambe moost meke offred hym selfe/
pacyently suffryng to be condempned by false iuge-
ment/ to the most shamefull deth of the crosse/ for mã
nes redempcyon: Lorde/ euermore glorifyed be thy
holy name. AMEN.

O moost frowarde seruaunt. O croked creature
and venemous wyll of mã/ Howe mayst thou cleme
ncy crye for grace/ whiche thus hast excluded thy selfe
frome mercy/ saue onely of the infynite goodnesse of
thy most gracyous lorde and redemer Jesu/ whose
mercy is aboue all his warkes. Mercy/ mercy/ mer
cy/ my swete sauyour Jesu. And graunt me lorde for
thy holy name/ ỹ by the remembraunce of thy innu-
merable paynes/ I maye lerne the vertue of scilence
pacience/ and obedyence. All worckes of penaunce/
bothe gostly and bodily/ gladly to suffre for thy holy
name/ and that I may worshyp that blessed crowne
of thorne and scourge/ that pyllour and ropes/ whi-
che was consecrate in thy blessed blode/ by the vertue
wherof in all troubles of soule and body/ I may ha
ue suche mynde and memorie of thy blessed passyon
that by the remembraunce therof/ and inuocacion of
thy holy name/ I may haue thy blessed confort here
by grace/ and in heuyn/ by euerlastyng glory. where

I may

I maye euermore honoure/ prayse/ and glorifye thy holy name/ my swete sauyour Jesu. AMEN.
Pater noster. Aue maria.

¶ The sixte chapiter sheweth a meditacion for Fryday/ prayeng our lorde/ for thy intollerable paynes and moost shamefull dethe/ whiche he suffred after his iniust cõdemnacion to the dethe/ and specially for his crucifyeng.

O Benigne sauyour Jesu/ O infynite rychesse and profounde treasour of the eternall wyse dome of god/ the seconde person in Trinite O my lorde/ my god/ my maker/ & my redemer: All glory/ all honour/ & all reuerence/ be euer to thy holy name/ specially lorde/ for the benefite of our redempcion/ thy blessed passion. And for all the paynes and tourmentes/ whiche it pleased thy grace to suffre after that most wronge iugement and sentẽce of Pylate/ whan the tyrandes began more outragiously to excede in all furye and wodenesse/ and ouer all the labours rehersed/ nat withstandynge/ the importable paynes and innumerable blasphemes/ whiche thy grace dyde suffre most pacientlyꝑ for our raũsome/ nat long before/ whan the cruell tyrandes beatyng/ tearyng/ and rentynge thy blessed body/ neuer cessed from tyranny/ but addyng payne vnto payne/ tourment to tourment/ wounde ouer wounde/ they neuer were content in malyce/ ne saciate in tyranny agayne the. But than in especially gracyous lorde/ whan (as serpentes full of moost venomous poyson) they dyde gader them on heapes/ and dyd compasse and enuyron the rounde about/ and with all violẽce

Mar. xv. Anse. i dialo. pass. li. i. reuel. cap. x. Ansel. vbi supra. Glos. sup math. xv. vbi supra Ansel.

dyde plucke that mantell frome the: Wherwith/ nat longe before in great derisyon they had clothed the/ and dyde put on thyne owne clothes/ and layde that heuy tree of the crosse on thy blessed shulder/ whiche was fyue yardes in length: Euermore glorifyed be thy holy name/ for that most paynfull tourney/ whan the tyrandes halyng and traylyng/ buffetyng & beatyng the most cruelly/ after the innumerable paynes whiche before thou had suffred/ wolde haue compelled the to beare that heuy tree of the crosse/ frome the cytie of Jerusalem/ vnto the mount of Caluary: but blessed sauyour/ thou was so farre ouer laboured & faynt for payne/ that thou myght nat endure/ but by the reason of labour/ watche/ and fastyng/ thou were made so weake and faynt/ that thou wast lyke to fall downe to the grounde/ and that heuy crosse vpon the that seyng the knyghtes/ that thou waste nat able to susteyne and beare that crosse/ they cõstrayned a certayne man/ whiche came by the way/ called Symon Cyreneus/ and compelled hym to beare the crosse after the/ nat for compassyon/ but rather for thy vtter confusyon/ leadyng the bytwene two theues/ as thoughe thou hadde ben the mooste great thefe/ vnto the mount of Caluary/ whiche is the most vyle and stynkyng place about Jerusalem/ and the comen charnel of the cytie/ where their dogges and caryon be caste. And in all the tyme by the waye/ as thou yede to thy passyon/ they neuer cessed/ but accomplysshynge all their malyce in thy blessed body: somtyme they dyde scorne the/ somtyme they dyde blaspheme the & beate the/ In so moche/ that there was no age of man free/ but in euery degre some there was/ that augmented thy payne/ whiche well appered/ whan the chyldren

of the

of the Iewes dyde take vp stones and clay/ and dyd throwe them in thy blessed face. Wherfore with moste charite and louyng countenaunce/ thou dyde tourne thy blessed vysage/ to the multytude of men and women whiche folowed the/ sayeng vnto ỹ women whiche wepte for ypte. Doughters of Jerusalem/ wept nat for me/ but wepe for yourselfe and for your chyldren. Of the whiche/ some procure my dethe/ & some casteth stones and claye in my face/ knowynge nat what they do. for the dayes shall come/ whã they shall wysshe and desyre/ that ye had neuer borne thẽ. For if they be thus malycious in their youthe/ whiche is as a greue rede: how moche more wyll they be cruell in their age/ whan they shalbe obstynate in malyce/ and stykke as a dry stycke. And gracious lorde/ euermore honour be to thy holy name/ for the blessed relyque the Vernacle/ whiche is the very symplitude and imprynte of thy blessed and gloryous vysage/ left as a speciall benefyte of loue/ and memoryall of thy blessed passyon/ for the synguler cõforte of thy faithfull and trewe louyng seruauntes/ christen people. & for all the paynes & labours/ that it pleased thy grace to suffre/ in passynge forthe that paynfull iourney vnto the tyme thou wast brought to that mooste vyle and stynkynge place/ the mount of Caluary: Where anone as thou wast come/ thou myght se/ for the encreasment of thy payne/ all the instrumentes and armes of thy blessed passyon. There wanted nothyng but all was prest and redy/ that myght make or helpe for thy confusyon: The boustous nayles/ the hamer the pynsons/ the speare/ the ropes/ the ladder and the sponge/ the ladder and the gall/ with all other instrumentes/ whiche they vsed in their moste cruell tyrãny.

Anselm. i dialo. passionis.

Lu. xxiii.

anselmus

li. i. reuel. brẽ brigitte. Cap. x.

And for that moſt bytter drinke/ whiche was nat hol
ſome ne conuenient for man/ whiche in great diſpite
after all thy paynes and labours/ they dyde offre vn
to thy grace. Firſt cõmyng to the mount of Calua-
ry/ the whiche anon as thou had taſted/ parceyuyng
Mar. xv. that it was wyne myrte with galle and myrrat/ thou
woldeſt nat drinke/ but putte it frome the. And than
bleſſed lorde/ the tyrantes lyke men all replete with
fury/ dyde moſt violently plucke of thy clothes/ and
lafte the naked afore all the multytude: ſaue that glo
Anſelm. i rious virgyn thy mother/ dyde ſende the a clothe to
dialo. paſ couer the ſhamefaſtneſſe of oure nature. Than the
ſionis. tourmẽtours dyde moſt boyſtouſly extende & ſprede
thy bleſſed body on the croſſe/ and began moſt bytter
lye to ſhewe all their cruelneſſe/ which pleth my hert
for compaſſyon/ and maketh it all colde for ſorowe to
expreſſe bleſſed lorde: That whan mooſt violently
they dyde ioyne thy gracious hãde to the croſſe/ and
ſmote in a great nayle/ ſo boyſtous and harde: that
anſ. in dia thy moſt precious blode might nat iſſue out/ ỹ nayle
logo paſſ. ſo fylled the wounde/ and than after they dyde take
ropes/ and with all violence drewe the other arme to
the palme of the croſſe/ and alſo dyde ſmyte in ano-
ther nayle: And lykewiſe with ropes they drewe thy
fete ſo harde and ſtrayte/ and ſo naylyng the/ that all
thy paynes and ſenewes/ and ioyntes and bones of
thy mooſt bleſſed body was ſo diſſolued & loſed/ that
they myght haue ben nombred and diſcerned/ accor-
dynge to the ſayeng of thy prophete Dauid/ in his
pſalme/ Dinumerauerunt omnia oſſa mea. And af-
ter they had reared vp ỹ croſſe: What with the great
peaſe that they let it fall downe in to the mortes/ and
what with the weyght and heuyneſſe of thy bleſſed

body/

body/ whiche synkyng downe/ dyde sagge and hãge
be the crosse: in so moche that most rewfully thy bles- Ansel. in
sed woundes began to open. And the Nayles dyde dialog.
teare and rent thy most gracious handes and fete so
sore/ that thy precious blode dyde strayne out/ as ry-
uers from welles most plẽtuously: and ouer all these
yet blessed lorde / for thy more confusyon/ they dyde
hange two theues on eche hande of the one/ and dyd Mar. xv.
crucifye the in the myddes/ as thoughe thou had ben
the greattest fellon of all. Than Pylate wrote (nat
withstandynge/ the contrary opinyon of the iewes)
that glorious triumphant tytell/ and set it aboue thy
heed/ shewyng the cause of thy blessed passion on this
maner folowyng. Jesus Nazarenus rex iudeorũ.
The whiche anone as the iewes had reed/ they were
nat content/ but the byshop said vnto Pylate/ Write
nat that he is kyng of ỹ iewes/ but that he so named
and called hym selfe kyng of Jewes/ to whom Pilat
made answere and sayd. Quod scripsi scripsi. ỹ I Joh. xix.
haue written I haue written/ it is don/ it shall nat be
chaunged. Than the cursed knyghtes dyde cast lot-
tes for thy blessed garment/ whiche is callyd Tunica inconsitulis. And these paynes onely/ myght nat
content or suffyse the malycious wylles of thy enne- Joh. xix.
myes blessed lorde: But all the multytude of the ie-
wes and tourmentours/ whiche was present wi most
indignacion and shame that they myght/ dyde reply
and obiecte to thy blessed parsone/ As false contume-
lies blasphemes/ and impyroperations/ as they might
ymagyne/ and the byshoppes also of that Temple/
with the scribes and seignyours dyd blaspheme the/
mouyng their heeds in great scorne: sayeng with all
rancour and dispyte. He dyde helpe other/ but he is
nat able

nat able to helpe hym selfe. If he be kynge of Israell/let hym discende and come downe frō the crosse and we wyll beleue in hym. He saith ꝑ he is the sone of god/ and putteth all his truste and confydence in god/ let god delyuer hym nowe if he wyll.

O darkenesse palpable: O most blynde hertes/ O most enuyous iewes: Howe can ye thynke or fynde in your hertes or reason/ ꝑ the sauyour of the worlde god and man in one person/ myght nat come downe of the crosse hym selfe/ at whose cōmaundement and worde/ nat long before: Lazare beyng deed & buried the space of four dayes/ dyde come out alyue frome his sepulture and graue. O mooste mercyfull sauyour: O enflamed charyte: O inestymable loue and pytie of mankynde/ whiche our lorde and god dyde shewe/ nat onely for our saluacyon/ but also for our synguler lesson and doctryne. Whan/ nat withstandyng/ all these paynes/ blasphemes/ and imperacions rehersed/ whiche he dyde suffre of man for mā mekely and most feruently/ he dyde praye to his eternall father in heuyn for his enemyes/ sayeng. Pater ignosce illis quia nesciunt quid faciunt. Blessed father forgyue them/ for they knowe nat what they do. And thus blessed lorde/ after certayne wordes of grete mistery/ whiche it pleased thy grace to speke before thy most precious dethe. Thyne enemyes begynnig agayne with tyranny/ neuer ceased but scourned and illuded the with all disdayne. Some sayde in great derisyon/ howe thou dyde call for Hely: sayeng also in great scorne. Let vs abyde and se whether the prophete Hely wyll come and take hym from vs: & some with great indignacion dyd offre thy grace aysell to drinke/ and dyde reche it vp to thy blessed mouthe in a sponge

Lu. xxiii.

Mar. xv.

Ibidem.

a ſponge feſt vpon a rede/ but anone as thou had taſted it/ thou put it from the. And ſo cõmendynge thy moſt gracious ſoule in to the handes of thy eternall father/ enclynynge thy bleſſed heed & mooſt ſwete face downe to thy gracious and mooſt dolefull mother/ whiche dyde ſtande by the croſſe/ thou dyde dye moſt wylfully for man/ and of thyne owne proper myght and omnipotent power/ departynge thy ſoule frome thy body/ yeldyng vp thy moſt glorious ſpyrite: All ioye/ honour and reuerẽce/ be euer to thy holy name euermore my ſwete ſauyour Jeſu: for that moſt bleſſed benefyte of our redempcion. Which bleſſed lorde aboue all thy workes/ gyftes/ and benefytes/ mooſt moueth the ſoule of man to loue thy grace: and euermore with all reuerence and honour/ to glorifye thy holy name. And thoughe all creatures dyde knowlege and confeſſe in the tyme of thy bleſſed lyfe/ that thou was very god/ bothe heuyn and erthe/ angels and other creatures: yet ſpecially/ in the tyme of thy bleſſed paſſyon/ the vayle of the Temple dyde braſte in ſonder/ frome the hight to the grounde. The ſonne alſo dyde withdrawe his light/ and a vnquetſall derkeneſſe and eclipſe was ouer all the worlde. The monumẽtes and ſepultures dyd open and the deed men dyde ryſe/ apperynge to certayne men of the cytie of Jeruſalem. The erthe dyde quake/ the ſtones dyde braſt/ and one thyng whiche is nat the leſt teſtimony the thefe whiche dyde hange on the ryght hande (all thy diſciples forſakyng the) dyde confeſſe/ that thou waſte very god/ ſayeng. Haue mercy on me lorde/ whan thou comeſt in to thy kyngdome. And yet nat withſtandynge/ all theſe wonderouſe workes of thy godheed/ thyne vnkynde chyldren the Iewes: wolde

Joh. xix.

Lu. xxiii.

Joh. xix.

Glo. inter ſuper. Jo. xix.

Mar. xv.

Lu. xxiii.

Mat. xv.

Aug. in ẏ me. C. xx. et. C. xxx. de tẽpore.

Lu. xxiii.

nat beleue in thy grace/ ne cõfesse thy holy name/ but rather blaspheme thy goodnesse/ procurynge their owne dãpnacion. for whose redẽpcion spectially moste blessed lorde/ thou suffred all these gret paynes & tormentes. And thoughe all these great myracles were shewed in the tyme of thy blessed passyon/ yet the tyranny of thyne enemyes neuer cessed/ but rather encreased/ and spectially in one thyng/ whiche myn hert and mynde is abasshed to thynke/ and all my censes and body is ferde to fele/ and aboue all tourmentes
Joh. xix. most abhomynacion: whan that after thy most precious dethe/ the tyrandes dyde breke the legges of the two theues/ & whan they came to thy blessed body & seyng perfitely ỹ thou was deed/ they wolde nat breke thy blessed lymmes/ But accordyng to their accustomed tirãny/ they wolde more cruelly entreate thy blessed body/ for with a sharpe speare sherynge thy syde/ dyde thurst it moost violently vnto thy blessed herte/ and so peersed it and carued it/ so rent and teared it/ that by effusyon/ there issued out bothe blode and water: In so great plenty/ that thy blessed body was lefte almost drie/ without moysture or blode/ signifyeng/ that the raũsome of mãkynde was payde most sufficiently/ and to the vttermost content. O moost swete dethe: O moost gracious woundes. O moost blessed and worthy price of our redempcion/ in value vnthynkable: O most dere raunsome of mankynde/ payde nother with golde ne syluer/ but with the precious blode of our moste mercyfull sauyoure Jesu: O inestymable benefyte of our reconsyliacion Whan after so many innumerable paynes before suffred in thy blessed body/ as buffetynges and beatynges/ scornes/ blaspemes and spyttinges/ paynefull

crownyng

crownyng and scourgyng/and moost terryble crucifyeng: of the whiche/ the leest had been suffycient for mānes redēpcion/if it had pleased thy goodnesse. but ouer all the paynes blessed lorde/ of thy grace moost habundaunt and infynite charyte for mannes raunsome/ it pleased thy goodnesse to taste and suffre in thy blessed body/ that moost fearfull and sharpe stōge of dethe/ reconcylyng mankynde to the holy Trynite whiche before was dampned by originall synne. All iope/ all honour/ all glory/ all reuerence/ be gyuen & rēdred euermore to our moost louyng lorde Jesu/ and gracious redemar of all mankynde/ of angell & man heuyn and erthe/ and all creatures/ euermore glorify the hye name of our swete sauyour Jesu: My herte/ my mynde/ my wyll/ my reason/ my soule/ my body/ and all my censes/ euermore glorify the holy & praise the my swete sauyour Jesu. And humbly I beseche the blessed lorde for thy endlesse mercy/ to gyue me grace/ neuer to forgete this thy great loue and tendre kyndnesse/ shewed to me and all mākynde in thy blessed passyon/ but that euery hour and euery tyme/ hauynge meditacyon therof/ I maye do the office of a creature/ and rēdre my dutie to thy grace/ euermore gyueng thankes/ prayseng/ and louynge to thy holy name/ for that moost blessed benefyte. And that in religyon/ folowyng the holy coūsayle of thy moost gracious lyfe/ I may obserue/ kepe/ and fulfyll all the rules and iniunctions/ and reguler obseruaūces of the same/ and so to mortifye me in soule and body/ from all worldly desyres and carnall affectiōs/ that in my hert felyng nothyng spyrituall/ quicke & lyuely/ but onely thy grace: and that I may all the dayes of my lyfe be gladde to beare the crosse of penaunce for my

synnes/nat as Symon dyde beare it/and shortly de lyuered it from hym/ But for thy blessed loue I may beare it vnto my dethe/ and that I maye haue yfyte memorie of thy blessed passyon/ and that thy plentu ous well of grace thy fyue principall woundes/may be my shylde and defence agayne all goostly enemyes And the merites of thy blessed passion/ be the sake cõ dupte of my passage in dethe: that be the vertue ther of/ I may come surely to euerlastyng glorye/ where I may prayse/ honour/ and glorifye thy holy name/ euermore. Amen. Pater noster. Aue.

¶ The seuenth chapiter sheweth a Meditacion for Saturday/ prayeng our lorde for his glorious visi tacion of the holy fathers in Lymbo/ and their dely uerannce: for his buryall/ and for the seuyn wordes whiche he spake before his dethe/ to our great cõfort and instruction.

O Eternall sauyoure Jesu: O gracious mediatour of mankynde/ god immor tall: O my lyfe/my lyght/my loue/and all my glorie: All ioye/ all honoure/ all reuerence/be euer to thy holy name/for the great ioye/lyght/ and consolacion/ whiche the ho ly fathers of the olde testament had/ of thy gracious presence beyng in the hell/ called Lymbo patrum/ of thy gracious presens I saye: Where after thy moost precious dethe/it pleased thy goodnesse that thy glo rious soule shulde discende for their delyueraũce. Al so for thy blessed buriall/ in the which after thy most swete benefyte of our redempcion/and reconciliacion thou dyde suffre thy moost pure and incorruptyble body/

Ex. credi mus.

body/to be vsed vnder the custome & maner of our vyle nature/whiche after deth of necessite requireth the mynistracion of buryall. And that it pleased thy goodnesse/to enspyre thy true & faithfull seruaũt Joseph of Aramathie/ to desyre & instantly requyre/by maner of peticion of Pylate/sayeng: sir/ if the body be nat taken downe shortly/that honest & blessed woman his mother wyll dye for sorowe. Than Pylate marueylingꝑ so sodainly & shortly thy grace shuld be deed/dyd enquyre more plainly wheder it was so or no/& certified by ꝑ noble man Cẽturio that ꝑ was deed/dyd gyue & graunt thy blessed body to the dispolicion of Joseph of Aramathie: than he dyde take downe & losed from the crosse/ꝑ moost pure & innocent body/which neuer was cause ne dyd enclyne to syn. Also for the great lamẽtacion whiche thy frẽdes dyd make ouer thy blessed body/mourning thy deth after the customes of the iewes/& specially for the sorouful waylig & piteful lamẽtacion of thy most wofull & gracious mother/ whiche went with thy grace to thy passyon/ & neuer dyd departe fro the/but all conforteless stãdyng w̃ the by ꝑ crosse/ & whã thy blessed body shulde be taken down/ & whan thy swete hãde was fyrst losed frõ the crosse/she neuer wolde ne coude be cõtent vnto ꝑ tyme ꝑ w̃ all affection/loue/& desyre most tenderly & louyngly she had kyst it. & whan it was all togyder losed & taken downe & layde on ꝑ groũde/she dyd take thy blessed hed most tẽderly & louigly on her lap/lamentably wepyng & sayẽg. Alas my swete son/ where is all my ioye & conforte/ whiche I had of thy dayly presẽce/beyng on lyue. Alas my dere son/ what consolacion haue I nowe of the/ whiche lyeth deed nowe in my lappe: than came sait

Mar. xv.

Anſel. in dialogo.

Anſelmus

Johan the Euangelyst all replete with sorowe/ and
Anselmus fell downe vpon thy brest blessed sauyour/ sayenge.
Alas my most louyng lorde/ I maye take & drawe
out of thy most rewfull brest the paynfull drinke of
sorowe/ whiche yesterday dyde drinke of it/ as of the
moost plentuous fountayne/ the heuenly lycoure of
grace/ by contemplacion of the glorious secrets and
mysteries of thy deite. Than came saynt Peter/ nat
moche spekyng/ but with moche sorowe and bytter
ly weppynge/ that he had denyed his lorde and god.
lykewyse came Mary Magdaleyn weppyng & way-
lyng aboue other/ cryeng and sayeng: Farewell my
swete lorde/ farewell my ioye & confort/ who shall
forgyue me my synnes? Who shall excuse me any
more to Symon? Or who shall make answere for
me to my suster Martha? Than cãe saynt James
(whiche for symilitude of person & phishomy/ was
called brother to our sauyour) with moost feruent
spyrite and soroufull soule/ sayng. O my lorde god
whiche hast create me/ nat only to thyne ymage and
symilytude of thy deite: But aboue all creatures/
thou dyde gyue me that grace and specyall benefite
that in all feyture of body and symilytude of vy-
sage/ I was moost lyke vnto thy grace. And alas
my lorde/ howe vnlyke be we nowe: my wretched bo
dy is safe and sounde/ and thyne is all blody & wan
My handes is all hole and quicke/ and thyne is ded
and with the boustous nayles all to rente/ that my
hert bresteth to se this syght. And lykewyse/ all the
other disciples/ whiche before for feare were disper-
sed/ came also weppynge and mournynge ouer thy
blessed corps. Than Joseph of Aramathie dyde bye
Mar. xv. a clene lynnen clothe/ after the maner called a Syn-
done:

done: And also Nichodemus/ whiche came before in the nyght to here and lerne thy holy doctryne/came thaⁿe and brought with hym aboute a hundred pounde weyght of myrre and oyls myrre be maner of oyntment with the whiche aneylynge thy blessed body/ they dyde wrappe it in the sayde clene lynnen clothe/ & so reuerētly they dyd bury it in a newe monument and sepulchre/ whiche the sayd Joseph had caused to be made of free stone out of the grounde/ and a couer of it of a great mightye stoone/ and so dyde departe. Lorde/ for that blessed buryall/ with all the cyrcumstaunce therof/ haue mercy on me/ & for the armes of thy glorious passyon/ and specialye for the holy crosse/ speare/and sepulture/ whiche was sanctifyed with thy blessed body and blode. Januens. Joh. xix.

For all the lamentacyons and swerdes of sorowe/ that peersed the herte of thy blessed mother/and for the great mournyng of thyne apostels and frendes: Graunt blessed lorde/that I may so by compassyon of the innumerable paynes/ whiche thou dyde sufre for my soule/mourne and wepe the teares of cōtricyon for myne offences & synnes in this worlde. That I may be partener with thy holy apostels of thy glorious resurrection/ apparicion/and ascencion: And graunt gracious father in heuyn/ that by the vertue of those seuyn blessed wordes and great misteryes/ whiche thou dyde speke laste before thy most precious dethe/that I may be stronge to withstande the goostly enemy in all the seuyn deedly synnes. Fyrst/ for that moost synguler example of fervent and perfyte charite: whan after thyne vnspecable paynes/imprited in thy body most cruelly/ thou dyde pray moost charitably for thyne enemyes/ that

their

their offences/iniuryes and blasphemes/shulde nat
Lu. xxiij. be imputed to their dampnacion/sayeng. Pater ignoscе illis/ quia nesciunt quid faciunt. Graũt lorde that I may so loue myn enemyes for thy holy name that in all troubles & iniuries I may with perfyte charyte/ accordyng to thy moste heuenly doctryne & blessed example/pray for those that hath offended me that they may be partyners of all my good dedes/ & opteyne the same ende and glorie/ that I wolde my selfe. Amen. Also of the seconde worde blessed lorde of great mistery and confortе/ whiche ꝑ dyd speke to the theefe hãgyng on thy right hãde/for one worde of repentaũce & supplycacion for mercy/ ꝑ dyd most lyberally graũt hym euerlastyng glory/sayeng: Hodie
Lu. xxiij. mecum eris in paradiso. Graunt lorde for thy holy name/ꝑ all the dayes of my lyfe lyeng in penaũce/ & contrycion for my synnes/ finally I mayt haue thy grace to attayne to thy glory and ioye/to the whiche thou bought me with thy precious blode. Amen. For the thyrde worde of great mistery / in ꝑ whiche dyde appere euidẽtly thy naturall loue & most tẽdre affection/ whiche thou haddest to thy blessed mother whan with due honour & reuerence/ꝑ diddest prouide for her confortе/thy welbeloued disciple saĩt Johan Euãgelyst/whiche in thyne absence ꝑ woldest shuld with all dilygẽce of loue & honour mynister confort/ to ꝑ glorious virgyn euermore/ as the chylde vnto
Joh. xix. his mother sayeng: Mulier/ecce filius tuus. & in lyke wise to saynt Johñ: Ecce mat tua. Lorde for thy holy name/graũt me grace/ ꝑ by the vertue of thy holy name/ & by the vertue of these wordes/ I maye so honour that blessed virgyn thy mother/that I may⁹ in all troubles of soule and body/ haue her to be my

safegarde:

sauegarde/ and that I maye solyue in this worlde/ that by thy grace/ and her glorious intercessyon/ I may optayne at my dethe euerlastyng ioye. Amen

Also for the fourthe worde of great mistery/ whiche thou dyd speke in the distresse and payne of dethe whiche was aboue course of nature/ callynge with a huge voice to thy eternall father for helpe/ sayeng. Mar. xv.

Eloy eloi/ lamazabatani. Gyue me grace blessed lorde/ that by the vertue and remembraunce of these holy wordes in all temptacion/ and specially/ at the hour of my dethe/ I may haue pfyte memorie of thy blessed passyon/ and grace to call for mercy/ helpe/ & confort/ and to optayne the same/ sayeng: my lorde and god/ my sauyour/ my maker/ and my redemar/ haue mercy on me. Amen. ¶ Graunt me also lorde for the merytes of thy blessed passion/ and by the vertue of the fyfthe worde/ whiche thou dyde speke for gret mistery: Whan after all these innumerable paynes/ and great effusyon of thy blessed blode/ thy body was lefte so drie/ and almost without moysture/ that thou sayd for secrete mistery/ Sicio: nat onely Joh. xix.

shewyng thy great bodily thurst and drinesse/ but also signifyeng the great loue and zele/ that thou haddest to mannes soule/ and to the redempcion of the same. Lorde for thy holy name/ graunt me that my soule maye euer haue thurst and desyre to thy grace/ and neuer to desyre thynge in heuyn ne in erthe/ but onely thy goodnesse/ and in order to the/ in whom is all perfite ioye/ felicite/ and fruicion/ glorifyed be thy holy name. Amen. Sanctifyed be thy holy name/ my blessed sauyour Jesu/ for the firte worde of great mistery/ whiche thou dyd speke at the poynt of dethe for our synguler example and confort/ cõmendynge

thy

thy moſt gracious ſoule in to the handes of thy eter-
nall father / ſayeng . Pater in manus tuas cõmẽdo
Lu. xxiii. ſpiritum meum . Gyue me grace ſwete lorde / that at
the hour of my dethe / in perfite loue and memorie of
thy bleſſed paſſyon / with all hope and confydence of
thy mercy / and ſure faith of thy holy churche / I may
cõmende my ſoule to the my lorde and maker / & my
in pſa. xxx redemer / ſayeng: Pater in manus tuas cõmẽdo ſpi-
ritum meum. For the ſeuenth bleſſed worde of great
Joh. xix. miſtery / ſpoken in the inſtaunt of thy dethe / ſayeng.

Conſummatum eſt . By the whiche thou dyde ſig-
nifye / that the bleſſed wyll of thy eternall father in
all thynges / concernyng the redempcion and reſtau-
racion of man moſt perfitely / was accompliſſhed in
the. All promiſſyons and graces in the was perfor-
med: all prophecies and ſcriptures in the was fulfyl-
led: And all labours / myſeries / paynes and tourmẽ-
tes / whiche ſyn had wrought in vs of neceſſyte / bea-
ryng and ſuffryng them in thy bleſſed body / for our
delyueraũce: thou dyde pape our raũſome moſt gra-
ciouſly and meekely. O mooſt mercifull ſauyour. O
moſt gracious redemar. O moſt tendre / kynde / and
louyng lorde. What mare I do or thynke that maye
be pleaſure / honour or reuerence / to thy holy name?
What ſhall I gyue my lorde agayn / for all the bene-
fytes / whiche he hathe gyuen to me? My ſoule / my
body / and all my beyng by creacion / my meate / my
drynke / and all my neceſſaries by his bleſſed paſſion
my mourynge / my felynge / and all myne vnderſtan-
dyng / by his gracious influence & diſpoſycion / and
in all ieopardies and perilous preſeruacion: & ſythe
for all this ineſtymable benefytes / bleſſed lorde thou
nothing requyreſt / but onely the prycipall loue of my

hert.

hert. My hert/ my mynde/my wyll /my reason/my body/my soule/ and all my sensys/ be euer to the glorie of thy holy name: my swete sauyour Jesu. & with all mekenesse of hert and pouerte of spyrite/ humbly I beseech thy grace to admyte this remembraunce of thy blessed passyon/ for the remyssions of my synnes and offences/ transgressions/ omissyons/ and all negligygences/ whiche I haue cõmytted and done/ from the fyrst tyme of my natiuite vnto this hour. & specially for those/ in the whiche I haue offẽded thy goodnesse in this day. N. N. for these and all other/ which be my negligẽce or other wyse I haue forgete/ and of whom for lacke of due serche of my cõsience/ I haue nat ben confessed/ I aske the mercy & am sory lorde/ that euer I offended or displeased thy goodnesse: & I am in full purpose & wyll/ neuer to returne agayn to syn/ but mekely I beseche the of mercy & grace to make amẽdes. Defẽde me lorde frõ all perils gostly and bodily/ preserue me lorde frõ all suggestiõs/ fantasies & illusions/ of ỹ gostly enemy this day/ ỹ in pure soule & chastite of body/ I may spende this day and this night/ that restynge in thy grace in pure soule & chastite of body/ I may rise safe agayn at tyme cõuenyent/ & with all dilygẽce of mynde I may rẽdre my dutie to ỹ my lorde god & maker: & graunt me blessed sauyour in ỹ hour & poynt of my deth/ thy gracious confort and cõfortable grace in all the seuyn gyftes of the holy gost/ ỹ by the gyfte of gostly strength I may be strong in the to resyst & ouercõe all the subtell crafftes & sore temptacions of our spũall aduersary. & though I am vnworthy lorde for my gret synnes/ to optayn this my petycion of thy grace: yet gracious sauio[r]/ sith ỹ hast created me to thy similytude

and

and blessed ymage. For thy holy name/ neuer suffre myn enemy to deuour my soule/ which thou bought most dere with thy precyous blode/ but that I maye dye and rest euermore with the my lorde and god/ to whom be all glorie/ all honour/ & all empere/ worlde without ende. Amen. Pater noster. Aue. Credo.

CThus endeth the Rosary of our sauyour Jesu. Imprinted at London in Fletestrete by Richarde Pynson/ printer to the kynges noble grace. Cum privilegio.

I FE 55



George Ffreer booke. anno dni. 1629.

An ignorant man hauinge a good intention wrt to endeuor for gods glory & their owne saluation is better then a Captious scholer [illegible]

